121 across the Chin-sha Chiang we reached directly Ping-i Ch'ang (west of Ping-shan), which is on the main road to the southwestern frontier of Szechwan. We did not see any Lolo on this road. Ping-i Ch'ang was formerly known as Man-i Szu [the 103 barbarians' sub-district], a name which is still used today. But although the name remains, it has lost its connotation because this whole area has been occupied by Han-Chinese.

800 Ping-i Ch'ang is located at the river junction between the Chung-tu Ho and the Chin-sha Chiang. About 3 li upstream is Shih-chio Ying, where the Hsi-ning Ho enters the Chin-sha Chiang. Sometimes when the water is high it can be reached by steamboats, and in ordinary times by wooden boats. It is the upstream terminus of the Chin-sha Chiang [6]. Therefore, Ping-i Ch'ang is the key of land and sea communications, the gateway to the west part of P'ing-shan , and also the main post from the hinterland to the border area. The city streets are built along the mountain and supported by large columns standing on hewn rocks. The floor of these houses is supported by wooden pillars, which sometimes are several tens of feet high so that water could not reach the roofs even at flood time.

439 Salt, clothes, and other goods imported from outside are all unloaded and transported by burden-carriers to frontier areas for trade with the Lolo. The Lolo use lump silver as their [436] currency. The silver is weighed by ounces or in ingots, and can be exchanged at Ping-i Ch'ang. We can see that trade between the Han-Chinese and Lolo has already assumed great significance here.

133 Traveling about 50 li from Shih-chio Ying upstream on the Hsi-ning Ho, one reaches Hsia-ch'i. The Hsi-ning Ho originates from the eastern flank of Huang-mao Kang and runs across Lan-pa-tzu, Chung-shan P'ing, and Lo-san Ch'i of Lei-po county to Hsi-ning on the border of P'ing shan county. The whole course is more than 100 li. Another 85 li from Hsi-ning it reaches Hsia-ch'i.

439 Hsia-ch'i, located on the southern bank of the Hsi-ning Ho, is the largest town along the river with a population of about 4,000. In the town are stores and restaurants. The Lolo in both neighboring and far away districts all come here to trade. Not far away across the river is the boundary of Ma-pien county. The Lolo in Ma-pien also come here frequently. Further upstream on the Hsi-ning Ho from Hsia-● 361 ch'i, all the villages and outposts on both banks of the river are Han-Chinese, while high up on the mountains are the Lolo. So this area is inhabited heterogeneously by the Han-Chinese and Lolo.

government soldiers was stationed there and a provincial grade school was established. At present not only have the government troops been withdrawn, but the school has also been closed. The few Han-Chinese families in the village are now under the protection of the Lolo. Wu-chio is an important pass of the Ta-liang Shan, the main thoroughfare to and from the Han-Chinese and Lolo regions. Those Lolo who come to Lei-po to trade with the Han-Chinese would use Wu-chio as their main base.

There are three roads from Lei-po to Huang-mao Kang, all of which start from Wu-chio westward to La-li Kou and then they branch out in three directions. The northern route goes from Chin-p'ing Shan north of Lei-po across Shan-leng Kang and T'ien-chia Wan to Ta-ku Tui and Hsiao-ku Tui, whence it climbs up Huang-mao Kang to reach T'e-hsi in the Ta-liang Shan. The southern road starts from La-li Kou through Mu-kou P'o and Yang-tzu Ch'iao to La-mi, and then crosses Huang-mao Kang from La-mi to reach Sheng-chi. Both the northern and southern routes have been traveled by earlier inspection teams. This time the author purposely took the new center route. It starts from La-li Kou, climbs over Ma-ching-tzu, passes through Ting-chia P'ing, Cho-chiao-na-ta, and Ma-ch'ia-ha-lo, and then penetrates into a deep forest before it crosses Huang-mao Kang from Mao-hsi-chü-lieh. On this road there are about 100 li of wild mountains with no villages or inhabitants. After crossing Huang-mao Kang, the road goes directly to Hsiao-lo in Ta-liang Shan.

Wu-chio has one main street. Most of the inhabitants are white Lolo, who are the wa-tzu [slaves] of the black Lolo of the Hu family. After they have been Sinicized, they are called pai-hsing [subjects]. Except on the street, the houses are widely dispersed; the distance from one house to another is at least about 20 or 30 feet. The whole valley is planted with rice, and the village is quite a wealthy one. Between the mountain peaks to the northwest is a small hamlet, called Shao-shang, which is the household of the chief wife, née Li-ch'ü, of the Hu family head. From here westward villages like Pao-ch'i and P'a-ha are also under the influence of the Hu family. Even Mo-shih and San-chi-wo are also inhabited by households belonging to the Hu family.

About 45 li from Lei-po westward is Ma-chia wan, a small village with only a few thatched houses scattered in the mountain valley. Its inhabitants are the slaves of the A-cho branch, who were also the subjects of the late Yang T'u-szu.

487 From Ma-chia Wan westward the traveler has to ascend a dangerous precipice whose steep slope is very difficult to pass. When the author reached this place, it happened to be raining. The mud path had been trampled by flocks of sheep and so it was especially slippery and dangerous. About 10,000 feet below the slope lay a deep abyss, too dangerous even to look downward. From the precipice the path pierced through an old forest. The headman-protector asked us to stay together because there was danger of being ambushed by some [579] Lolo bandits. Even the Lolo are afraid of being attacked and robbed by Lolo robbers.

361 563 About 15 li west of Ma-chia Wan is La-li Kou, a large village of about 50 households. [11] There is one stream in the mountain valley. Households are dispersed on the slope east of the stream. This village originally belonged to the Han-Chinese. In the Lolo riots at the beginning of the Republic they killed and captured the Han-Chinese and occupied this place. Today there are still six or seven Han-Chinese families with the surnames of Liu and Ts'ai in the village, but they have surrendered themselves to the black Lolo for protection in order to survive. They are the Han-Chinese households farthest west of Lei-po county. Although these few households are under the protection of the black Lolo, they still maintain Chinese customs, wear Chinese costumes, and worship their ancestors. As for those Han-Chinese who live farther west of La-li Kou in the middle of the Liang Shan, they are all captives and slaves and considered by the Lolo as part of their property. They have to wear Lolo costumes and change to Lolo names; they have thus degenerated into Lolo ways of life.

487 La-li Kou is the center of the communications network of the Lolo. All the commodities imported from Lei-po are first deposited here, which serves as a storage post for traders on their way to Liang Shan. Northward the network goes through Shan-leng Kang, then on the northern route up to Huang-mao Kang. Southward it goes to Wu-pao Shan and Heh-chio along the Hsi-su Ho to reach Hsiao-wu-chi; or again toward Ch'ien-wan-kuan along the Chin-sha Chiang and back to Lei-po. Westward it goes to Wu-chia Pa and climbs Mu-kou P'o on the southern route to Liang Shan. Northwestward it passes Ma-ching-tzu on the central route up to Huang-mao Kang. So we can easily see the importance of La-li Kou for communication in this area.

648 It is only 10 li from La-li Kou to Ma-ching-tzu. The place is called Ma-ching-tzu from its mountain ridge which

648 looks like a horse's neck. During the last years of the Ch'ing dynasty, after the fall of Ta-ku Tui and Hsiao-ku Tui, the government built up Shan-leng Kang and Ma-ching-tzu as military outposts, with a city wall encircling the horse-neck ridge. Now all has been destroyed except a couple of feet of the walls. At that time the government made an agreement with the Lolo to use the Hsi-su Ho as a boundary line. In the Chinese territory east of the river a large number of government soldiers was stationed. Not only could Shan-leng Kang and Ma-ching-tzu help each other like the two horns of a sheep, but also a t'u-szu office was established in Ch'ien-wan-kuan in the south. Whenever the village of Heh-chio on the east bank of the Hsi-su Ho was invaded by the Lolo, the government would usually dispatch troops from Wu-pao Shan to help. The Chinese folk song of this area says:

Nature built Ma-ching-tzu;
Iron made Shan-leng Kang:
When woe befalls Heh-chio,
Wu-pao Shan helps it out.

We can see that during that time Chinese military strength was still strong enough to hold the territory along the eastern bank of the river.

487 Although Ma-ching-tzu overlooks Huang-mao Kang in the
361 west, there is still a distance of two days' travel on foot. From here down the slope, the road passes the territory of the black Lolo of the Pu-chi branch, where three or five small villages dot the mountain valley. Then after crossing the mountains several times for about 60 li, it reaches Ting-chia P'ing, a village inhabited heterogeneously by black and white Lolo. Further west in the Ch'ang-ho Pien area, the traveler frequently has to cross small ditches and shallow streams, which are branches of the upper Hsi-su Ho. Cho-chiao-na-ta is a village with houses dispersed on both sides of the stream. The houses are supported on wooden pillars and have thatched roofs. The life of the people there is very hard. Ma-ch'ia-ha-lo has only three to five households. From here eastward to Ting-chia P'ing is about [12] 70 li.

136 West of Ma-ch'ia-ha-lo are cliffs and precipices, wilds and forests. The air in the forest is dark and dismal, the sun scarcely peeping through. On the ground there are many leeches, which bite and suck human blood. When we passed this way, we saw snakes and scorpions frequently. According

136 to the headman-protector, there were also plenty of tigers and leopards. The author and his company slept one night in an old forest, called Ying-li-lo-ku. Even though we had a campfire during the night, we still felt the bitter cold.

133 In Mao-hsi-chü-lieh area there are some old, deep forests. After passing through them one climbs up to the top of [491] Huang-mao Kang, where the pathway suddenly becomes wide and level, broad enough for an automobile. The top of the mountain is about 3,500 meters above sea level. No trees grow there, but only small grasses which rise and fall with the autumn wind. So the place is called Huang-mao Kang [Yellow Grass Ridge]. West of the ridge, the mountains and streams are bright and beautiful, the farms and fields fresh and green. If one looks toward the far horizon, there is no dividing line between heaven and earth. The whole scene is like the "peach-blossom village," completely secluded from the outside world. Looking back to the east, one sees a different world with mountain precipice and deep chasms in disorderly rows, and old trees and deep grasses, all dark and gloomy.

361 Westward below the ridge, there are the villages of
621 Ch'iao-tzu-cho-lo on the left slope and Hsiao-lo-na-ta on the right slope, the two just opposite each other. They both belong to the black Lolo of the Wu-ch'i branch. The villages in Ta-liang Shan are also widely dispersed, the houses being [342] about several tens of feet apart. Each house has a mud wall and a wooden ceiling, and is well built. Hsiao-lo-na-ta is about 100 li east of Ma-ch'ia-ha-lo; there is not a single household between these two villages. From here westward about 10 li is Erh-hou village, which also belongs to the Wu-ch'i branch. The whole village is built on a plain from the top of the slope downward to the bank of the stream. In the village [342] stands a modern-style house with white walls, a tiled roof, and a wooden door in the front, painted in red and also carved. It looks like a palace in the wild mountains.

Crossing the stream and walking along the river bank for about 50 li, one reaches Chih-hu-chê-ko village in the territory of the A-cho branch. Inside the village there is a natural pool encircled by big upright white poplar trees. It looks very beautiful and quiet. On the right side of the village is a small ridge, on which one can look down northward at the San-ho-i-chê stream that comes from Erh-hou village. This stream runs into the San-ho-i-mu river, which the Chinese call the I-ch'ê Ho. It forms a three-pronged river junction, like the mouth of the three rivers in I-ping, but here the water is very

361 621 shallow. On the eastern slope of the river junction is San-ho-i-ta village. About 10 li from this ridge is a small level plain right on the slope of the southern bank of the I-ch'ê Ho, where the village of Pa-p'u is located. On the slope of the northern bank of the I-ch'ê Ho is the village I-lu, in which live the white Lolo slaves of the Li-ch'ü branch. The three villages of San-ho-i-ta, Pa-p'u, and I-lu stand at the river junction like the three legs of a tripod. They all belong to the territory of the Li-ch'ü branch.

From Pa-p'u southward one climbs the mountains to reach Nü-hung, a village in the territory of the A-cho branch. Across the ridge from Nü-hung is Ta-ch'i [13] in the territory of the Wu-ch'i branch, hence also called Wu-ch'i-ta-ch'i. On the western ridge of Tai-ch'i is A-cho-erh-p'u; below the ridge is Ta-ko-erh-k'o, where live the white Lolo of the Ch'ê-pi branch, who are the slaves of the Wu-ch'i branch. From Ta-ko-erh-k'o northwestward and down the slope there are two level plains: the upper plain in the west is Pu-chi-lai-to village, and the lower plain in the east is Pu-chi-lai-kuo village. These level plains are both located on the slope of the southern bank of the I-ch'ê Ho, a little more than 10 li across the ditch from the west side of Pa-p'u.

From I-lu village across the I-ch'ê Ho westward is a small village belonging to the white Lolo of the Su-chia branch. Further westward the road is cut off by tall mountain peaks. This area is said to belong to the black Lolo of the A-hou branch, the A-hou being a subbranch of the Lolo in the Chao-chüeh area.

About 10 li from San-ho-i-ta northward upstream along the I-ch'ê Ho is Ho-ku, a village of the A-cho branch. From here northeastward upstream along the San-ho-i-ch'ê is P'u-ch'ien village, which also belongs to the A-cho branch. Further up is P'u-t'ao-i-ta village of the white Lolo of the Ch'ê-pi branch. At the back of San-ho-i-ta village are big mountains. Looking down from the mountain tops, one sees small villages on all sides, so near and distinct that they can be counted by number. There are many tall precipices in the north; on the southeast is the village of Ta-ch'i, behind which lies Huang-mao Kang; from the southeast one can see at a distance the lower reaches of the I-ch'ê Ho, where the mountain villages appear indistinctly in the clouds.

361 489 133 The San-ho-i-ta area is the most prosperous region inside Ta-liang Shan; it is also the center of communications. From here westward about 100 li is Niu-niu Pa. It is a very important pass, but it is much less populated than San-ho-i-ta.

The I-ch'ê Ho flows downward from San-ho-i-ta to Niu-niu Pa, whence it converges with the Lien-cha-nao Ho to empty into the Mei-ku Ho. The latter runs southeast into the Liu-t'ung Ho, and thence eastward into the Chin-sha Chiang. The entire branch forms the main river system in Ta-liang Shan. The I-ch'ê Ho is said to have originated from the eastern flank of the mountains of Chi-erh-wa-chi south of Wa-hai, but so far it has not been proved by exploration. The eastern route from San-ho-i-ta northward to Wu-hai passes through Szu-tsu-i-ta and En-cha-wa-hsi, the entire distance being about 260 li. The western route starts from Jo-ku-yeh-ta east of Niu-niu Pa, and then goes northward to Wu-hai across Wu-erh-kuo, Hung-chi, and Chi-erh-wa-chi. The distance is about the same as the eastern route. As mentioned before, there are three routes from San-ho-i-ta eastward to Lei-po, the middle route being about 360 li. The road to Chao-chüeh starts southward from Pa-p'u and Nü-hung across the mountains; after leaving them it first goes eastward to Sheng-chi and then westward to Yeh-lu-na-ta. It is about 145 li from Yeh-lu-na-ta to Chao-chüeh. Therefore it is estimated that the entire distance from Chao-chüeh to San-ho-i-ta is not more than 250 li.

The author stayed at the San-ho-i-ta area for some time to make various kinds of investigations. Originally we planned to go from Sheng-chi [14] through La-mi to Lei-po, but because of a dispute among the headmen-protectors we finally decided to take the northern route back to Lei-po.

Going northeastward for 15 li from San-ho-i-ta, one reaches Pu-ch'ien. Only a short distance up the slope from P'u-ch'ien is Ku-p'eng, a village inhabited heterogeneously by the black Lolo of the Li-ch'ü and Ên-cha branches and the white Lolo of the Ch'ê-pi branch. Another 30 li from here lies P'u-t'ao-i-ta. Up the slope is another village, P'u-t'ao-hai-tsê, of the Ên-cha branch. Thirty li east of P'i-t'ao-i-ta is T'ê-hsi, also translated in the Chinese as T'ien-hsi. It is the nearest village outside the mountains on the northern route to Huang-mao Kang. South of T'ê-hsi lies P'a-t'o; north of T'ê-hsi, Szu-tsu-i-ta. These villages which are linked with Ên-cha-wa-hsi about 100 li further north all belong to the territory of the Ên-cha branch.

From Tê-hsi eastward across Huang-mao Kang lies a broad main road. After crossing Huang-mao Kang it goes downward through an old forest to Ta-ku Tui, about 60 li from T'ê-hsi. Ta-ku Tui is a level plain in the valley, about 10 li from east to west. It is a very fertile plain suitable for

487 agricultural cultivation. Beside it flows a streamlet which
861 can be used for irrigation. When Chinese influence was still strong in this area, there was some kind of agricultural activity, but today it is only a wild deserted plain without any cultivation. From here eastward about 10 li is Hsiao-ku Tui; at another 20 li is Chu-hao-wo; 30 li further is Yen-ch'ih Pa. From Yen-ch'ih Pa eastward about 10 li is T'ien-chia Wan, a comparatively large village in this area. All the villages east
[177] of Huang-mao Kang were formerly the territories of the Sinicized Lolo, who have Han-Chinese surnames and who were the subjects of the late Yang T'u-szu.

648 About 40 li eastward from T'ien-chia Wan is Shan-leng Kang. Originally a Chinese city, it was destroyed in 1919 during the Lolo rebellion. Today all that is left is a leng [angular]-shaped city wall overgrown with wild grass. Inside the city, a piece of red mud wall can still be vaguely discerned. On the slope below the city is Lu-chia Chai, where the houses are dispersed in the valley.

487 From Shan-leng Kang the road leads southward to Ma-ching-tzu and La-li Kou, and northward to Lan-pa-tzu. The northern route is quite level, and with Lolo headmen-protectors as guards, it is possible to get to Chung-shan P'ing by way of Lan-pa-tzu and K'u-chien-fan. The route from Chung-shan P'ing northward to Lo-san Ch'i and Hsi-ning is under the influence of Chung-kuo K'ang-chien K'ên-chih Shê and can be traveled without any trouble. If we develop Hsi-ning, then we can have at least one broad thoroughfare from Lan-pa-tzu and Shan-leng Kang westward to Ta-liang Shan.

Shan-leng Kang is about 90 li east of Lei-po. Before 1919 there was a main road between them, which was also a part of the thoroughfare between Lei-po and Chien-ch'ang, but since the Lolo riots in the last twenty years no one has traveled on this road, now deserted, overgrown with weeds, and hardly recognizable. In the villages of Tso-erh-wo, Kuei-ma P'ing, and Ta-huo Ti, there are still a few scattered households. Eastward up the slope from Ta-huo Ti is a wild old forest which is very difficult to traverse. From the former site of Wei-kan-tien on the top of the mountain there is still [15] a huge millstone from the early days. The elevation on the mountain top is about the same as that of Huang-mao Kang, but the weather here is much colder. When the author crossed the mountains, there was a big storm and wild wind, and the old carrier we hired was almost frozen to death. Going down the slope from Chin-p'ing Shan, as we looked southward

614 The A-hou and Su-ko branches are both in the Chao-chüeh area in Sikang. A-hou, Su-ko, A-lo, and Ma are the big clans in Chao-chüeh. Although their subbranches are not as numerous as the Lolo branches in Lei-po area, they are very populous and influential and have succeeded in taking over the entire Chao-chüeh county.

After this brief sketch of the Lolo branches in Ta-liang Shan and Hsiao-liang Shan, we can now proceed to investigate the Lolo clan organization. The so-called clan includes all members descended through the paternal lineage. Originally the Lolo did not have any clan name. All kinship members closed ranks under a common ancestor, who gave his name to the branch. This is the way the Li-ch'ü and the Wu-ch'i branches derived their names. Since all the clan members have a common ancestor, even though they are dispersed in different localities they still treat each other as kinsmen. Whenever they meet, they greet each other according to their generation rank. Also they regulate their duties and responsibilities according to their kinship relations.

614 Lolo clan members live together in a village, but the
361 arrangement of the households in their village is quite different from that in a Han-Chinese village. Their houses do not adjoin each other, but are dispersed on slopes or plains. [18] The distance from one household to another ranges from 20 or 30 feet to several hundred. In each village, the number of households varies from only a few to some 40 or 50. The area of each clan usually includes several villages, some of which are quite close together, only a few li to 20 or more li apart. For example, the Li-ch'ü branch is located on a three-pronged river junction, where the San-ho-i-chê stream flows into the I-ch'ê Ho. Standing on the three slopes are the three villages of San-ho-i-ta, Pa-p'u, and I-lu, all of which belong to the Li-ch'ü clan. In Ta-liang Shan, villages such as Li-ch'ü-na-ta, Mi-lo, Li-ch'ü-wa-shih, Pa-ch'i-lo, and others are also populated by members of the Li-ch'ü branch. Sometimes the members of one clan become widely scattered after they move away from the clan village. To take the Li-ch'ü branch as an example, it is not only distributed in different places in Ta-liang Shan, but also widespread in the Pa-chai area east of Huang-mao Kang, as well as in Lan-pa-tzu, T'ien-chia Wan, Ma-ching-tzu, La-li Kou, Wu-kuan-chai-tzu, Ma-liu Wan, and other places.

614 After members of the clan branch have moved to other
621 places, they usually do not maintain much contact with one

1: Lin · E-5 (1943) 1947 AE4 Lolo AE4

[39]

CHAPTER 4

THE FAMILY

361 As a basic unit of the Lolo clan, the family is the most closely related kin group. In a clan village, the number of families varies from about 10 to 50, each occupying a dwelling. The houses are scattered on a level plain or slope; together they constitute a village community.

594 The members of a family include husband, wife, and all unmarried children. After the children grow up and marry, they form a new family unit and live in a separate house. So the Lolo observe what is commonly called the small family system. As the household slaves (wa-tzu) are not included in the 567 kin group, there is also a master-slave relationship within each 592 household. The Lolo consider slaves as chattels; nevertheless the slaves are human beings, not immovables, and their behavior is related to group life. In Chapter 7, "Classes," the position of the slaves will be discussed in detail. It suffices to treat here the relationship between master and slaves within the household.

342 The behavior of family members and their interrela- 351 tionships are based on material aspects. First, we shall describe their dwelling, which is the center of family life. The construction of a Lolo house is adapted to the natural environ- [132] ment. Because of strong winds and heavy snow around Taliang Shan, all the houses are small and low, encircled by a square wall with one or two doors in the front or in left and right walls. For instance, Li-ch'ü Yo-ha's house in Pa-p'u village has only a wooden gate on the front half of the right wall, just a short distance from the corner of the fortified front wall. When we entered the door of Yo-ha's house, we [343] first saw an open level court; on its left or on the opposite side of the main gate was a fenced-in wooden enclosure, inhabited by fowls and cattle. At the front of the animal pen was tied a ferocious Pekingese dog, which barked madly at strangers and would probably have bitten them too if it had not been fastened to an iron chain. The households of Liang Shan had at 231 least one dog each for protection against enemies. Every time our inspection team passed a village, the dogs would chase and bark at us. Fortunately our Lolo headmen-protectors

437 Hearing that I would like to purchase a felt
196 ON THE MARCH AGAIN
cloak, several
were brought to me at one place or another. The price of a cloak is one, two or even more pieces of ordinary cloth, and cases have been known where a cloak of very fine manufacture has been exchanged for a man. Talking about exchanges, I was told that a fair-sized sheep was worth about twenty catties of salt.

721 Some hill-tops we passed on our way had been the scenes of many fights between rival clans, and we passed these places with a good bit of care and precaution. The raids are so sudden and unexpected that the Nosu are always on the look-out for them. On these hills the way sometimes lay through
491 long lanes, with trees on either side covered with ice. No care is taken of the roads, and the branches often hung over in embarrassing profusion. We sometimes had to stoop down to pass under these branches. Had one been on horse-back Absalom's fate would have threatened one many times over.

• 361 Coming down the other side of the hills, we got out of the mists and below the cloud-line. The scene in front of us was very entrancing. There were villages on the hill-sides in all directions, but never a town anywhere. There is not a town in the whole of Nosuland. Everybody lives on the land. The problems that face Westerners have never yet been dreamed of by these people. They have, however, problems of their own. One of the sternest is what is to be the result of the ever-narrowing circle of Chinese which surrounds them.

764 We passed in one place on a hill-side a ring of stones where someone had been cremated and the ashes buried. There was not the slightest sign to show whose ashes had been buried there.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

361 •

A Small Market Village on the Hills

[Plate facing p. 216]

and drop off to sleep. Such habits are practiced by both men and women whether at home or outdoors, whether sleeping on dry or wet ground. The ch'a-er-wo is certainly the most valuable object for the I: during the day it shelters them from rain and wind, protects them from the cold and sun, and at night it serves as their bedding. These practices, however, are possible only with the I who have strong constitutions and have relatively little fear of the cold and dampness, having learned to withstand them from childhood. Should the Chinese live in like manner, they would probably freeze to death after one night in the open air covered only with a ch'a-er-wo.

Although the Lolo are not afraid of the cold, they do dread heat tremendously. Perhaps the I in some districts of Yünnan province are an exception to this generalization. All the I of Liang-shan, however, fear the heat more than any other people in the world, and get sick as soon as they remain in a humid and hot place. Like the wild yak, they are a group accustomed to living in high mountains or at least half way up the mountain. /105/ Not only is it hard for them to bear the climate of Ch'eng-tu, but they cannot even live in the city of Lei-po, which is 1,260 meters above sea-level; nor can they always endure the extemely mild climate of Hsi-ch'ang, which is 1,820 meters above sea-level. There are very few families that live by streams or in the valleys and plains even though the fertile soil there may be used for cultivation. It is quite amusing to note that their selection of the dwelling site is on an entirely different basis from that of the Chinese. The latter, after a day's hard labor, generally do not wish to exert more energy by climbing a mountain; but the I, once the sun has set, find it most pleasurable to climb a steep mountain to return from the fields to their wintry homes.

Most of the houses of the Lolo, whether rich or poor, Heh-I or Wa-tzu, master or slave, have the same simple architectural style, and do not differ greatly in the quality of building materials. A Heh-I's house, somewhat larger than that of the Wa-tzu, generally consists of a row of three rooms, corresponding to the so-called three-room flat in Peiping. Its size is equal to that of the hsiang fang /side rooms/ of a Peiping house, the height being that of an ordinary one-story house. The roof is covered with yu-pan (narrow, unpainted and uneven wooden boards) in the style of a Tibetan house. The outer walls are made of mud, like those of a Chinese peasant hut. The three rooms are usually not separated. Only the relatively rich Heh-I partition off one room with a mieh hsi /mat made of bamboo-splints/ for

361 The Lolo are accustomed to and like dwelling in groups. Rarely does one find a solitary farm in Liang-shan for the I tend to congregate wherever agricultural lands are fertile. Three to five families may make up a village, or it may consist of dozens of families. It differs from a Chinese village in three respects: first, the inhabitants of a Lolo village are either land-owners (Heh-I) or farmers, and there are no shops; second, the distance between the houses--sometimes as far apart as two or three li--is generally much greater than the distance [36] between the houses of a Chinese village; finally, the so-called roads in a Lolo village are merely beaten paths for there are no actual roads, to say nothing of streets paved with stone slabs.

356 Because of low civilization, the I care not at all for cleanliness. Neither the interior nor the exterior of the houses is ever swept; in fact, 296 brooms do not exist in the I region. Clothes are never washed although they do get wet on rainy days when the wearer happens to be walking outdoors or working in the fields, and thus they receive a cleaning without the slightest expenditure of energy on the part of their owner. 515 Whether men or women, the Lolo find it quite unnecessary to bathe or to wash their faces. /108/ No doubt, living amidst extreme hardships, they cannot be concerned with such matters. At the end of two weeks in the I region, we also began to lose the habit of washing our faces. It is not quite correct to say that the I do not like to bathe for they would undress and wash themselves whenever they have to wade or swim across a river deep enough for such purposes. For the women, however, these opportunities are limited, and this fact accounts for their disagreeable odor. Even when they are heavily made up, most of the Chinese cannot help retreating from them. Actually many of the Heh-I men and women are rather good-looking and have attractive features; the men are particularly strong and stalwart. If they could be well educated and taught to observe cleanliness, their bearing would not be inferior to the Chinese.

302 All the Lolo men have a square strip of hair on the front part of the head above the right forehead. It is about three or four inches in length, sometimes even long enough to be braided, known as t'ien p'u-sa /lit., heavenly buddha/, this strip of hair must be neither cut nor shaved; regarded as the most dignified part of the body, it is not to be touched heedlessly by others. A great insult it would be for someone to touch it even by mistake, and the anger aroused might be a matter of life and death. These are customs of which one should alway inform oneself before entering the region so as to avoid difficulties.

[169 cont.]

M 524 in a vertical direction, and each of its ends may lift themselves up to a height double that of the post. A youngster takes his place (astraddle or on his stomach) at each end of the pole, to which a rather rapid movement of horizontal rotation is given, combined with a vertical movement. These movements are induced by each one of the youngsters, who in his turn pushes against the ground. (Photo 168, Plate 42, shows one of these turning seesaws.) Some M [536] "Méo" are strolling entertainers and train performing monkeys. [231] (Photo 385, Plate 42.)

M 231 We have found, in a rather large number of "Méo" homes, the [170] blackbirds known by the name of "mandarin blackbirds." They are slightly larger than our blackbirds. The beak is big and yellow; they have a hood and a little collar of yellow skin. Their ability to imitate is certainly surprising, for, not content with whistling like ordinary blackbirds, they imitate perfectly all the noises they hear: wails of the newborn, whinnying of horses, baying of dogs, coughs, gurglings of the water pipe, gratings of doors, and so on. These birds sell for very high prices.

[171] [Blank page in original text.]

[172] CHAPTER V

THE "LOLO" GROUP

[173] CHAPTER V

THE "LOLO" GROUP

L 101 131 161 The "Lolo," who form sizeable groupings in the provinces in the south of China, are represented in Tonkinese territory by only a few tribes, very unequally distributed along the frontier, from Baolac to near Phongtho, the total number of individuals in them scarcely exceeding 12,000.

L 131 ● 361 The densest settlements are found in the region of Baolac, which contain the majority of the group, whose villages are more or

[173 cont.]

131 less scattered about among the "Man" and "Méo" villages. Every-
136 where else, in the regions of Dongvan, Yen-Minh, Hoang-su-phi, Muongkhuong, Coc-leu, Baoha, Trinh-Tuong, Phongtho, the "Lolo" form merely dispersed hamlets, each consisting of only a small number of cabins.

All the "Lolo" assert that their settlement in Tonkin goes back
173 to a very remote period, which certain of them indicate as about the beginning of the Christian era, a time when the "Lolo" formed a powerful state in eastern Yunnan, whose southern boundaries very closely approximated our present Tonkin frontier. As we have indicated in Chapter I, we have very often found in Tonkin "Lolo" in contact with the "Thai," who have not ceased dominating them and holding them in a completely subordinate position. Be that as it may, these tribes appear very long ago to have cut the ties that
[101] [177] bound them to the large groupings from which they originated, and little by little they are losing their special characteristics, while adopting the mores and beliefs of the other groups among whom they live, "Thai," "Man," or "Méo."

128 [174] We shall study more particularly in this chapter the following tribes:

The "Lolo," properly speaking.
The "Fou-la."
The "Xa-pho."
The "Ho-nhi."

101 We have already seen in Chapter II that certain tribes designated by the name of "Lolo" ("Pen-ti-lolo," "Pou-piao-lolo") had better be classed in the "Thai" group which has absorbed them and with which their dialects and their costumes connect them.

[175] The "Lolo"

101 This important tribe, by far the most numerous of the group,
131 is settled exclusively in the mountains of the region of Baolac, in direct contact with the "Méo."

[185]

The "Xa-pho"

101 131 161 The name of "Xa-pho" is used to designate rather important "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which are settled on the right bank of the Red River in the regions of Baoha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la." 181 648 Even more timid than the latter, they have allowed themselves to be completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

291 531 The costumes of the women resemble those of the "F'ou-la," but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

197 The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

177 The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live. 342 361 The cabins, which are very clean, are most frequently of the type built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 769 No more than the other "Lolo," the "Xa-pho" have neither a religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

773 They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."

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[764]

335. "F'ou-la" Village.

337. "F'ou-la" Unmarried Women.

514. "F'ou-la" Married Women.

348. The Rock of the Tombs ("Lolo").

culture, but less cunning in business matters and less energetic in the defense of their interests.

The Lolo smoke opium a great deal and this passion is highly prejudicial to their physical and intellectual development. Neither men nor women chew betel.

In their mode of living a truly characteristic custom should be noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

The dwelling is constructed either directly on the earth as among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

/There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

/147/

Section 2

Costumes Peculiar to Each Variety

Each variety of the ethnic group is distinguished by a special costume.

The first is that of the White Lolo, an expression which is translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za

/Between pages 148 and 149/

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Three Black Lolo women

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Penti Lolo men and women